The Day of a Sinner's believing in Christ a most remarkable Day.

A

SERMON

PREACHED

In the New Church of *Perth*, immediately before the Administration of the Sacrament of the Lord's Supper there, *Sept.* 20. 1741. from

Song iii. 11. *Go forth, O ye Daughters of* Zion, *and behold King* Solomon *with the Crown wherewith his Mother crowned him in the Day of his Espousals, and in the Day of the Gladness of his Heart.*

To which are annexed four Discourses; the First on the Evening of the Fast-Day, the Second on the Preparation-Day, the Third at the Service of the first Table, and the Fourth on the *Monday*.

By the late reverend and learned Mr. *William Wilson* Minister of the Gospel at *Perth*.

N. B. *This Sermon was taken from the Author's Mouth in the Delivery, and since carefully revised.*

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Song iii. 11.

Go forth, O ye Daughters of Zion, *and behold King* Solomon *with the Crown wherewith his Mother crowned him in the Day of his Espousals, and in the Day of the Gladness of his Heart.*

My Friends, in this excellent Book, the Communion that is between Christ, who is represented under the Notion and Character of a Bridegroom, and the Church, who is represented under the Character of a Bride; I say, the outward Communion, that takes Place between these two Parties, is represented in a heavenly, spiritual and excellent Dialogue. The principal Parties in the Dialogue are the Lord Jesus Christ, the blessed Bridegroom, on the one Hand, and on the other, the Bride; the Daughters of *Zion* bear a Part sometimes in the Dialogue. By the Daughters of *Jerusalem*, or the Daughters of *Zion*, I understand Church-Members, the ordinary common Members of the visible Church.

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The Words that I have juſt now read, are the Words of the Spouſe and Bride of Chriſt, where ſhe commends the excellent and glorious Bridegroom, and where ſhe excites and ſtirs up the Daughters of *Jeruſalem* to come and behold him in his matchleſs Beauty and Glory. *Go forth, O ye Daughters of* Zion, *and behold King* Solomon, &c.

And here you may notice the following Things. 1. The bleſſed Object who is pointed out, King *Solomon*. By King *Solomon* we are to underſtand the Lord Jeſus Chriſt himſelf, the King of Saints, that Name that is called Wonderful, that King who is the Prince of the Kings of the Earth, greater than the Kings of *Iſrael* and *Judah*. Theſe Things then, that are ſpoken of King *Solomon* in this Book, cannot be applied to any other Perſon than the eternal Son of God, the Lord Jeſus Chriſt; *Behold King* Solomon. The Daughters of *Jeruſalem* are excited, invited, and called to go forth, to behold him in his unſpeakable Glory and Excellency. And indeed he is an exeellent and glorious Object; he is a matchleſs Object, glorious in all Reſpects; glorious in his Perſon; glorious in himſelf; glorious in what he has done, does and will do; yea, glorious in all his Works. Who is like to him? Who can be compared unto him?

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But you may notice, 2. the glorious Stateliness and Excellency of King *Solomon*, our Lord Jesus Christ, the Object here pointed out, that we are called to go forth and behold. He is represented under the Character of a King, nay, of a crowned King; *Behold King* Solomon, *with the Crown wherewith his Mother crowned him.* Kings appear generally, upon solemn Occasions, adorned with their Crowns upon their Heads, particularly on their Coronation-Day. The Lord Jesus Christ is spoken of as a crowned King, intimating his Grandeur, his Majesty and glorious Excellency, *Psal.* xcvi. 6. Paraphrase in Metre.

Great Honour is before his Face,
and Majesty divine;
Strength is within his holy Place,
and there doth Beauty shine.

He is that King that has many Crowns on his Head, *Rev.* xix. 12. He wears many Crowns upon his Head. (1.) He wears the Crown of *essential* Glory; he is *co-equal* and *co-essential* with the Father; he is God over all blessed for ever; the very same God with the Father. But then, (2.) he wears the Crown of his *mediatorial* Glory, that Glory he hath as God-Man Mediator; 'tis a Glory that he is designed and appointed unto particularly, in the Council of Peace, from Eternity; he is appointed unto his Kingdom; he is the *second Adam*, who is crown-

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ed with Glory and Honour, *Pſal.* viii. 5. compared with *Heb.* ii. 9. but then, again, (3.) there is a Crown that particularly belongs to him, in the Execution of his mediatorial Office; that Crown is juſt the *Manifeſtation* of his *mediatorial* Glory: When he manifeſts his *mediatorial* Glory, he is repreſented as having *a Crown upon his Head, going forth conquering, and to conquer*, *Rev.* vi. 2. I take the Crown here mentioned eſpecially and particularly to point at the *Manifeſtation* of his *mediatorial* Glory. This Crown is ſaid to be the *Crown wherewith his Mother crowned him in the Day of his Eſpouſals, and in the Day of the Gladneſs of his Heart.* In this Part of the Verſe you may chiefly notice,

1. By whom he is crowned; 'tis by his *Mother.* By his *Mother* we may either underſtand, in the firſt Place, the Church viſible, particularly the new Teſtament-Church, the Goſpel-Church, *Jeruſalem that is above*, which is called *the Mother of us all*, the Mother of Chriſt myſtical. Or by *Mother* we may underſtand, 2. every particular Believer, that hath Chriſt formed in his Heart; Chriſt is formed in the Heart of every one that believes; as is clear from what our Lord himſelf ſays in *Matth.* xii. *ult. Whoſoever ſhall do the Will of my Father which is in Heaven, the ſame is my Brother, and Siſter, and Mother.* Thus Believers

lievers are called Christ's Mother. *Behold King* Solomon *with the Crown wherewith his Mother crowned him*; that is, every particular Believer, in the Day of believing, is just said to set the Crown upon Christ's Head. Therefore, 2. You may notice, when it is that a particular Believer does set the Crown on Christ's Head, or when it is that Christ is crowned: 'Tis in the Day of his Espousals. The Union that is between Christ and the Believer, is frequently held forth in Scripture under the Notion of a Marriage-Union. In believing on the Lord Jesus Christ, Christ is espoused unto the Sinner, and the Sinner is espoused unto Christ. The Day of his Espousals, that is, the Day of the effectual Vocation of a Sinner to the Lord Jesus; the Day of the Conversion of a Sinner unto glorious Christ, that is the Day of his Espousals, that is the Day wherein, so to speak, a Knot between Christ and the Soul is cast that shall never be untied; the Day wherein the Match is made up; the Day wherein Christ is married to the Sinner, and the Sinner is married unto the Lord Jesus Christ; 'tis the Day of his Espousals. In the last Place, you have the Character of this Day; 'tis called the Day of the Gladness of his Heart; the Day of the Gladness of this blessed and glorious Bridegroom's Heart. He is not only willing to be espoused

ſpouſed to the Sinner, but eſpouſes the Sinner to himſelf: 'Tis Matter of Gladneſs to the bleſſed Bridegroom; he does rejoice in it; 'tis the Day of the Gladneſs of his Heart. I cannot dwell further upon the Explication of the Words; I ſhall therefore make this one doctrinal Obſervation upon them, and enlarge on it as the Lord ſhall enable, *namely*,

Doct. *That a Day of believing in the Lord Jeſus Chriſt, is a very remarkable Day.*

What I intend to ſpeak to, are the three Things contained in the Verſe that make this Day a very remarkable Day.

'Tis a very remarkable Day upon a threefold Account.

I. 'Tis the Day of Chriſt's Eſpouſals unto the Sinner.

II. 'Tis Chriſt's Coronation-Day. And,

III. 'Tis the Day of the Gladneſs of Chriſt's Heart: I ſay, 'tis remarkable upon theſe Accounts.

I. A Day of believing on the Lord Jeſus Chriſt is a very remarkable Day; why, 'tis the Day of the Eſpouſals of Chriſt unto the Sinner; and indeed this makes it a remarkable Day. And upon this Head I ſhall only take Notice of three or four Things that make a Day of believing a remark-

remarkable Day, as 'tis represented under the Notion of a Day of Espousals. 1. Then, this Day of Espousals is a very remarkable Day, if you consider, (1.) the Parties espoused. (2.) If you take a View of the Spring of the Marriage. (3.) Of the Preparation made for it. And, (4.) of the Means by which the Espousals are brought about. A short Word to each of these.

(1.) The Day of the Espousals of Christ unto the Sinner is a very remarkable Day, if you consider the Parties that are espoused. Who are the Parties espoused? 'Tis King *Solomon*, Christ, *the Prince of the Kings of the Earth*; he who is the *Brightness of his Father's Glory, and the express Image of his Person.* O! who can tell his Name! O what can declare the Glory of this glorious and renowned Person, that hath condescended and stoop'd to chuse a Bride out of *Adam's* Family unto himself: Therefore this glorious Person is the one Party espoused.

The other Party espoused is Sinners of *Adam's* Family. Who is the Bride? Indeed by Nature what is she? With respect unto her Nativity and her Birth, what is it? Her *Father is an* Amorite, *and her Mother a* Hittite. What is the Bride? She *is cast out into the open Field to the Loathing of her Person*; a poor Outcast; a filthy Outcast; a vile Outcast; a Child of Wrath

by Nature; she is a Child of the Devil; she is filled with the Poison of Hell. What is the Bride then? Oh! in herself, by Nature, she is altogether a black and vile Sinner of *Adam*'s Family. This blessed Bridegroom hath just looked upon these; he hath visited these. O, what Manner of Love is here! The eternal Son of God is the Bridegroom; he is the Bridegroom; so to speak, he just set his Love upon wretched forelorn, hopeless, helpless and destitute Sinners; His Love hath visited them, when lying in all the Circumstances of Blackness and Deformity. If we take a View of the Parties espoused, O how may it fill us with Wonder and Amazement! 'Tis the Will of this glorious Person towards unlovely, wretched, miserable and Hell-deserving Creatures.

(2.) The Day of Espousals is a very remarkable Day, if you take a View of the Spring of these Espousals. What gave Rise to them? Nothing but the sovereign Love of God, the free Love of God; the wonderful Love of God. The Love of God towards Man appeared in it. If you take a View of the Bride, sure there can be nothing to move the Bridegroom to love her. 'Tis just his good Will and Pleasure: This alone moved him to set his Love upon any of the apostate Race of *Adam*. He loved them, because he loved them.

them. What is the End of it? That he might shew the exceeding Riches of his Grace through Christ Jesus, that the Riches of his Grace, the exceeding Riches of his Grace, may be known, *Eph.* ii. 7.

Again, (3.) the Espousals are remarkable, if you take a View of the Preparation that is made for them: And what is the Preparation that is made? The Bridegroom takes the Nature of the black Bride upon him; *he was found in the Likeness of sinful Flesh*: He took our very Nature upon him: And indeed, Sirs, he could never have been espoused to us, unless he had taken our Nature into a personal Union with his divine. O wonderful is his Assumption of our Nature into his divine, whereby the divine and human Natures become one in him. *Great is the Mystery of Godliness, God was manifested in the Flesh.* He did espouse a personal Union with us, that he might be espoused to us, and that we might be espoused to him: Thus great is the Preparation that is made for the Espousals. Not only was he espoused unto us, but he was substitute in our Room and Place: He stood in the Law-Room and Place of his Bride. O this is wonderful! the Son of God became Man, and not only became Man, and took the Law-Place of a Company of *Adam*'s bankrupt Family, but he took their Debt upon him: He

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bore the Burden and Weight of that Wrath that their Sins deserved, and thereby *he brought in an everlasting Righteousness; he magnified the Law and made it honourable, by the perfect Obedience he gave unto it; he redeemed us from the Curse of the Law, being made a Curse for us*; the eternal Son of God, the blessed Bridegroom, came under his own Law for us; he came under the Curse of the Law for us. O wonderful! and indeed it was wonderful; for he and us could never have been espoused together, unless it had been so.

Again, (4.) these Espousals are remarkable, if you take a View of the Means whereby these Espousals were carried on.

1. The great outward Mean is the Preaching of the everlasting Gospel, and in the Preaching thereof the Bridegroom is proclaimed in the Loveliness and Excellency of his Person. What is the Preaching of the Gospel? 'Tis just a Preaching of Christ; a Declaration of the Glory, Loveliness and Excellency of the great and glorious Bridegroom; a Declaration of what he is in his Person, of what he is in his Offices, and of what he hath done in the Behalf of perishing, lost and undone Sinners.

2. The great Mean whereby the Espousals are brought about, is a Donation, a Gift and Grant, and a free and gracious

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Promiſe of this glorious and matchleſs Bridegroom unto Sinners of *Adam*'s Family, that he may be eſpouſed to them, that he may be married unto them in the Goſpel. Sirs, Chriſt gives himſelf as a Huſband unto you. He ſays, *I will betroth thee unto me for ever, yea, I will betroth thee unto me in Righteouſneſs, and in Judgment, and in loving Kindneſs, and in Mercies; I will even betroth thee unto me in Faithfulneſs, ſaith the Lord.* Hoſ. ii. 19, 20. *I will betroth thee*; I give myſelf for a Husband unto you; I give myſelf wholly unto you. In the Goſpel there is a Donation, a Gift and Grant unto Sinners of *Adam*'s Race of this bleſſed Bridegroom to be their Husband, that they may be eſpouſed to him in the Goſpel: That is the great outward Mean by which the Eſpouſals are carried on. But,

3. The Eſpouſals are carried on by the peculiar Agency and Help of the Holy Spirit. 'Tis the Spirit of the Bridegroom, the Spirit of Chriſt *teſtifies concerning Chriſt*; the Spirit of Chriſt *ſhews the Things of Chriſt* unto Sinners; 'tis by the teſtifying Work of the Holy Spirit, that the Bridegroom is ſeen in the Lovelineſs, Glory and Excellency of his Perſon. O Sirs, 'tis juſt the Work of the Spirit of Chriſt to diſcover the Glory of Chriſt; and when the Spirit of Chriſt does draw by the Vail, when

when he reveals Christ within the Heart of the Sinner, then it is that the Heart is won and gained to Christ; then it is that the Soul is made to cry out *Ishi*, my Husband. Then,

4. 'Tis by the Means of Faith that the Espousals are carried on. We are espoused unto the Lord Christ by the Means of Faith; the hearing in Faith is just the Sinners being espoused unto Christ; *Hearken, O Daughter, and consider*, Psal. xlv. 10. Faith is indeed the Soul saying to him, *Ishi*, my Husband; in believing the Soul just gives its Consent unto the Lord Christ; in believing the Sinner just signs, as it were, the Marriage-Contract; believing is just the Amen of the Heart in the Revelation and Promise the Lord Jesus gives of himself; *I will betroth thee unto me forever in Righteousness, loving Kindness and tender Mercies, saith the Lord.* In believing the Soul says Amen to the Word of Promise, so be it, O Lord; so it is, and so it shall be; O Lord, I am thine. O Sirs, these Espousals are just brought about by the Means of Faith on the Part of the Sinner; the Bride, as it were, just goes by Faith into the Arms of the blessed Bridegroom, saying, I am thine. O, the Bride says, I am thine, be it to me according to thy Word; content, Lord, content.

II. I obſerved, that a Day of believing is a remarkable Day, not only in regard of the Day of Eſpouſals to a Sinner, but in regard 'tis Chriſt's Coronation-Day. *Behold King* Solomon *with the Crown wherewith his Mother crowned him*, &c. 'Tis Chriſt's Coronation-Day, that is, 'tis a Day wherein the Soul gives Glory to the Lord Chriſt. To crown Chriſt, is to give Glory to him in a Day of believing in particular. We can add nothing to his eſſential Glory, but we are called to declare his Glory; and his Glory in a particular Manner is declared for a Sinner's believing in him: In believing there is, as it were, a crowning of Chriſt: The Heart is the Throne, and the Soul in believing juſt ſets Chriſt upon his Throne, and ſets the Crown juſt upon Chriſt's Head. The Believer crowns Chriſt,

(1.) By an high Eſtimation of him; he acknowledges Chriſt to be what he really is; he eſteems the Lord Chriſt: And how does he eſteem him? He eſteems him to be altogether lovely, infinitely excellent, and infinitely glorious. O, Faith cries out, who may compare himſelf unto thee? O, Faith juſt cries, there is none like unto Chriſt Jeſus, there is none like unto him; he is infinitely lovely and matchleſs in his Perſon; infinitely lovely and excellent in all that he is, in all the Characters he bears,

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and in all the Offices he executes; Faith crowns him by a high Eſtimation of him; the Language of Faith is, *What Things were Gain to me, thoſe I counted Loſs for Chriſt, yea doubtleſs, and I count all Things but Loſs for the Excellency of the Knowledge of Chriſt Jeſus my Lord, and do count them but Dung, that I may win Chriſt, and be found in him,* clothed with his Righteouſneſs, and freed from Guilt, *&c.*

Again, (2.) in believing the Soul crowns Chriſt, as it were; the Soul puts the Crown upon Chriſt's Head, by ſubjecting itſelf unto him. In believing there is juſt a cordial Subjection to Chriſt, a cordial Submiſſion to Chriſt, every Perſon when he believes in Chriſt, he calls him *Iſhi*, my Husband; he acknowledges him as Chriſt and Lord; as Chriſt the Anointed and Sent of God, for *Wiſdom, Righteouſneſs, Sanctification, and Redemption.* And not only as Chriſt, but as Lord. The Believer juſt ſubmits to the Rule of Chriſt, to the Government of Chriſt, and to the Law in the Hand of Chriſt, as a Rule of Life and Obedience. All that believe will readily juſt devote themſelves unto an univerſal Soul-Subjection unto the Lord Jeſus Chriſt; there is no acceptable Covenanting, or acceptable Engagement unto Duty, but that Engagement that is a Fruit of Faith; that Engagement that accompanies it is

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a Fruit of believing. Well, the Soul in believing gives Christ his Name, and, according to the Gospel-Revelation of him, says, the Lord is my Righteousness; and the Soul will utter that Saying, *In the Lord have I Righteousness and Strength; O my Soul, thou hast said unto the Lord, thou art my Lord.* The Soul will just readily bow unto Christ as the Lord, and will be content through his Grace and his Strength to be for him, and not for another. Thus the Believer crowns Christ in believing, by an high Estimation of him, by a cordial Submission and Subjection unto the Lord Jesus Christ; but in a special Manner he crowns Christ in believing, by setting to his Seal unto the Gospel-Revelation, that God is true. In believing he gives Glory unto God, Glory unto the Truth of God, unto the Faithfulness of God, unto the Grace and unto the Love of God manifested in the Dispensation of the Gospel.

III. *Thirdly*, I observed, that a Day of believing is a remarkable Day, in regard 'tis the Day of the Gladness of Christ's Heart; *Behold King* Solomon, *with the Crown wherewith his Mother crowned him in the Day of the Gladness of his Heart.* And here, my Friends, you may notice there are *three* remarkable Days, every one of which are called the Day of Gladness of Christ's Heart.

(1.) There was the Day of contrived Redemption in the Council of Peace from Eternity; that was a Day of the Gladness of *Immanuel's* Heart, *Prov.* viii. 30. *I was daily his Delight, rejoicing always before him.* 31. *Rejoicing in the habitable Parts of his Earth, and my Delights were with the Sons of Men.* No sooner, so to speak, was the Overture made about the Redemption of Sinners by his Father, but the eternal Son of God rejoiced at the Overture; his Delights were with the Sons of Men; his rejoicing was in the habitable Parts of the Earth. Again,

(2.) There is another Day that was likeways the Day of Gladness of Christ's Heart; the Day of purchased Redemption; that was the Day of the Gladness of Christ's Heart. Luke xii. 50. *I have a Baptism to be baptized with, and how am I pained,* would he say, *'till it be accomplished*; and so the Word signifies, he longed for the Accomplishment of it; therefore by his Spirit in the Prophet he says, *I delight to do thy Will, O my God; yea, thy Law is within my Heart,* Psal. xl. 8. He delights to fulfil the Law, to fulfil a Course of Obedience to it. He delights to make an Atonement to it; he delights to give himself an Offering and a Sacrifice to the Justice of God; he delighted to do his Father's Will, *I delight to do thy Will, O my God.* But,

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(3.) The Day of applied Redemption is likeways the Day of the Gladneſs of Chriſt's Heart; when the Work of Redemption is applied, when 'tis brought Home unto Sinners, when the Lord Chriſt is eſpouſed unto them; this is the Day of the Gladneſs of his Heart; he rejoices and is glad in this Day; 'tis the Day wherein the Power of the Lord Jeſus is exerted and put forth in the Heart of the Sinner. *Thy People ſhall be willing in the Day of thy Power*, Pſal. cx. 3. 'Tis the Day of the Lord's Light; the Day wherein he ſhines into the Heart of the Sinner, wherein he reveals himſelf within the Sinner, wherein the Love of Chriſt juſt conſtrains the Sinner. *I have loved thee with an everlaſting Love, ſaith the Lord, therefore with loving Kindneſs will I draw thee.* 'Tis a Day of Liberty; a Day wherein the Sinner's Bonds are looſed; 'tis a Day wherein the Fetters of Unbelief are broken off; 'tis a Day wherein he brings the Sinner into a State of pleaſant and glorious Freedom, ſo that he is in Bondage and under Captivity to none. 'Tis a Day wherein he ſees of the Travail of his Soul, wherein he ſees his Seed, and the Pleaſure of the Lord proſpers in his Hand, as a Fulfilment of that ſweet Prediction in Iſa. liii. 10. *He ſhall ſee his Seed, and the Pleaſure of the Lord ſhall proſper in his Hand.* 11. *He ſhall ſee of the Travail of his Soul,*

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and be satisfied. 'Tis therefore the Day of the Gladness of his Heart. Why, Sirs, it is a Day wherein our glorious Lord and Saviour sees the Fruit of his sore Travail, the blessed Effects of that painful and costly Work of Redemption which he performed; 'tis the Day, so to speak, wherein Sinners are gathered together unto him, to be a Seed unto him, and do Service unto him; wherein, to add no more on this Head, Sinners that were given unto him by the Father from Eternity are instated in all the purchased and promised Blessings of the new Covenant, are effectually called, have the Righteousness of Christ imputed unto them, in order to their Justification, and whereon to found their Title unto eternal Life, have a Name in God's Family, better than that of Sons and Daughters, and an unalienable Right unto all the Immunities and Privileges of God's House, and wherein, in short, they receive the Spirit of Promise as the Sanctifier and Comforter, who never will leave them till they arrive in Glory; and therefore this Day cannot fail to be the Day of the Gladness of his Heart.

Thus, my Friends, a Day of believing is a remarkable Day upon these three Accounts, namely, 'tis the Day wherein Christ is espoused unto the Sinner, and the Sinner unto him; the Day wherein the Crown

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is set upon his Head, and wherein his Heart is glad and rejoices.

I should now come to make some *practical Use and Improvement* of this Subject; and may the Lord himself bring it Home by his own Spirit unto us. I shall not insist long on this Subject, only let me drop a Word, and, O that the Spirit of God may take it into his own Hand, and cause it produce powerful Effects on you and every one of you, that this Day may be a joyful Day, wherein the Heart of Christ will rejoice.

1. If it be so, that a Day of believing is the Day of Christ's Espousals, then, O Sirs, wonder, wonder at the Love the matchless and unparallelled Love, of the eternal Son of God, that he condescended to be espoused to any of the black Race of fallen *Adam*. What! hath he taken a Spouse unto himself out of the Race of *Adam*, and not out of the angelick Tribe? He took not on him the Nature of Angels, but the Seed of *Abraham*. O let it fill our Hearts with Wonder. It ought to accent our Song, particularly when we are about to commemorate the Death of our Lord Jesus. Come, come, Sirs, and behold Christ, that hath chosen a Bride out among you; he hath passed by the fallen Angels, and he hath looked on you: O wonderful Love! O amaz-

amazing Condescendence! 'tis just like God himself; he hath done so because it pleased him so to do. O the Greatness, the Freedom and Sovereignty of his Love. What! to take a Match out of *Adam*'s Family? Yes, he hath seen meet to do so. Glory, Glory to the Lord, that he hath taken to himself a Bride out of *Adam*'s Family, that were just going down to the bottomless Pit. O, his Love followed them just to Hell itself, as it were; his Love took them from the Depths of everlasting Ruin and Destruction. The Love of Christ married them, and the Love of Christ is bestowed upon them.

Then, again, (2.) is it so, that a Day of believing is the Day of Christ's Espousals; then, my dear Friends, are you espoused unto Christ, yea or not? Who have Christ's Warrant to come to a Communion-Table? None but the Bride of Christ. Are you espoused unto the Lord Christ? What think ye of Christ? Hath he got the Throne of your Heart? Whether have you crowned him or not? What are your Thoughts of Christ? Do you esteem Christ as he really is? Is he all Desires to you? Is he altogether lovely to you? O, do ye account all Things but Loss for the Excellency of the Knowledge of Christ Jesus, and desire to be found in him, not having your own Righteousness,

neſs, but that you may be clothed upon with that Righteouſneſs which is of God by Faith.

My dear Friends, What think ye of Chriſt? You are called this Day *to behold King* Solomon, *with the Crown wherewith his Mother crowned him in the Day of his Eſpouſals, and in the Day of the Gladneſs of his Heart.* O, what think ye of the Perſon of this King? What think ye of what he hath done? What are your Thoughts of his Incarnation, Obedience active and paſſive, of his Death, Burial, Reſurrection, triumphant Aſcenſion to Glory, and his ſitting at the right Hand of the Majeſty on high, to interceed for his black Bride? If ye are matched and eſpouſed unto the King of Glory, ſurely he will get the higheſt Room, the chief and uppermoſt Place in your Hearts and Affections. If you are eſpouſed unto this glorious King *Solomon*, you will readily expreſs yourſelves with *Aſaph*, in *Pſal.* lxxiii. 25. ſaying, *Whom have I in Heaven, but thee? And there is none upon Earth that I deſire beſides thee.* O, fie upon us, that Chriſt is ſo little eſteemed among us, that he has ſo little Room in our Hearts!

(3.) Is a believing Day, a Day of Eſpouſals? is it Chriſt's Coronation-Day? is it the Day of the Gladneſs of his Heart? then I come to you upon a Communion-Day, upon a high Sabbath-Day, juſt, if I could

could, to proclaim the Love and Grace of Christ among you: The Bridegroom, the Lord Christ hath come to this House; he comes and seeks a Spouse to himself; he comes in the Word that is preached unto you, and seeks a Spouse unto himself. *Behold the Bridegroom is come, all Things are ready, come unto the Marriage.* The Preparation the Son of God hath made is ready, as you heard yesterday in the Preparation-Sermon; Christ is ready, *Christ is made of God unto us Wisdom, Righteousness, Sanctification, and Redemption.* O Sirs, are you Fools, ignorant Fools, besotted with Stupidity; behold Wisdom is ready for you; God hath made him Wisdom; there is Light in him, the Light of Knowledge is in him; he is just the Light of the World, and he is just that Light given for Light and Sight to the blinded *Gentiles.* O Sirs, come and behold him. What! are you guilty? Righteousness is ready for you: Christ is made of God unto us Righteousness: He hath brought in an everlasting Righteousness, and this being imputed unto you, put on your Score and reckon'd on your Account, will free you from Condemnation and Guilt, and lay a Foundation of an undefeasible Title unto eternal Life and Happiness. Is Christ made of God unto us Righteousness, then, to be sure, there is a sufficient Righteousness in him for you

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that are guilty, for you that are Hell-deserving. Are you destitute of the Image of God? Are you all unholy and polluted? Are you just carried down the Stream by the Power and Prevalency of Sin? Are you led Captive by your Lusts? Christ is made of God unto us Sanctification. O, Sanctification is ready for you? Christ is made Sanctification. O Sirs, come and behold him. Are you in Bonds and Fetters? And indeed many of you are in Bonds, the Bonds of Unbelief, the Bonds and Fetters of spiritual Death and Carnality. *Christ is made of God unto us Redemption*; Redemption from every spiritual Evil and Plague we are under. And, indeed, what are you by Nature? A Mass of Sin and Guilt. If you have seen yourselves, you have been ready to say, I have a Heart as black as Hell; but let your Hearts be never so black, there is just Relief in the Lord Jesus Christ for you. Well then, know that the Bridegroom is come to this House, and he seeks a Bride for himself, and says, O Sinner, Wilt thou go with me? Whoever thou art, Wilt thou be espoused? Wilt thou be betrothed unto the Son of God, the King of Glory? Wilt thou say, *Ishi*, my Husband? Thou hast been playing the Harlot all thy Days, going a whoring all thy Days to this and the other Lover: He is come and

 saith

ſaith, *I will betroth thee unto me in Righteouſneſs, in loving Kindneſs and in tender Mercies.* O, will you anſwer to the Call, and ſay, *Iſhi*, my Husband, my Lord? O, will not *Zion*'s renowned King and Lord himſelf get a Bride among you? And, O, will not Chriſt get a Bride among ſome of you that have been ſtanding out againſt him? Will you not give him your Conſent, calling him *Iſhi*, my Husband? I intreat you, for the Lord's Sake, ſay to the matchleſs Bridegroom, *Iſhi*, my Husband, my Lord, I am content with the Bargain. The Bridegroom gives himſelf to you in all that he is, and in all that he hath; I ſay, he juſt gives himſelf unto you. O, ſay to him, my Husband, my Husband! Sirs, do you doubt of his Willingneſs to eſpouſe you? Does he not ſay in this Word that is revealed, that the Day of Eſpouſals is the Day of the Gladneſs of his Heart? Is his Heart glad to be eſpouſed to Sinners, then to be ſure he is not unwilling to receive you? If you will not come, ye ſadden his Heart; if ye come, ye make his Heart glad and joyful, as it were. To be ſure, then, he is not unwilling to be eſpouſed unto you, O, will not the bleſſed and glorious Bridegroom have a Day of the Gladneſs of his Heart among you? In believing on the Lord Jeſus Chriſt, and in coming to him, ye ſet the Crown

on

on the Lord Christ's Head on his Coronation-Day. O, if it is his Coronation-Day, will you give him that Glory that is due to his Name.

O, say you, I want a Heart to come to him; O, I have a dead Heart. Mint at saying in Faith, *Ishi*, my Husband; Mint at calling him mine: *One shall say, I am the Lord's.* Look to him, that Power may come from the Lord himself, just to enable you with a full Bent of the Soul to cry out, *I am the Lord's.*

(4.) Is a Day of believing Christ's Coronation-Day? is it the Day of his Espousals? Then, O look to him that you may be helped, in the Way of his Grace, to give Glory to him in a Way of believing, to acknowledge what the Lord Christ is. What is Faith, Sirs? 'Tis just giving Christ his own Name; and Christ's Name is, *This is the Name wherewith he shall be called,* THE LORD OUR RIGHTEOUSNESS, *Jer.* xxiii. 6. And Faith says, this is his Name, the Lord my Righteousness. I say, give Christ his own Name, acknowledge him just in what he hath said and declared; he is the Lord your Righteousness. O give Glory to him! If you do not give Glory to him, in calling him by his own Name, ye miscal him; and 'tis, I assure you, a dreadful Thing to deny Christ his Name, and miscal him. Every Unbeliever

er denies Christ, and miscals him; therefore I say, call Christ by his own Name, and call yourselves by your own Names. Your Name is, Guilty, but Christ's Name is, The Lord our Righteousness; your Name is, Weakness, but Christ's Name is, The Lord our Strength; your Name is, Darkness, but Christ's Name is, The Lord our Light. Your Name is, Deadness, but Christ's Name is, *The Resurrection and the Life.* Therefore, O give Christ his own Name, and call yourselves by your own Names. O Sirs, come, come unto him, for he calleth for you and every one of you; come, I say, and just see that All is in him; roll yourselves wholly upon him, for all that Furniture of Grace you want and stand in Need of; for it is only to be got from him. Christ is willing to give the Communications of his Grace and Strength unto the Poor and Needy. 'Tis the Day of the Gladness of his Heart. And if it be so, then be not afraid to come to him, be not shy to come to him, just put yourselves into his Hand, that you may partake of his Goodness, share in his Grace and Spirit, and be safely carried thro', honestly born up in the dark and winnowing Day wherein we live.

I shall not proceed any further, the Lord bless his Word.

Unto

Unto the foregoing Sermon the several Discourses, which Mr. Wilson *delivered on occasion of the forementioned Communion-Solemnity, are here annexed.*

DISCOURSE I. *On the Evening of the Fast-Day,* Sept. 17. 1741.

MY dear Friends, Is the Lord giving us the near Prospect of a Communion-Sabbath, after all the dark and gloomy Providences that have been these several Years bypast, and notwithstanding of the heinous Guilt and Sin of *Perth?* Yes, the Lord is yet graciously giving us the Prospect of a Communion-Sabbath. The Work is thus far advanced; 'tis begun this Day with three suitable and seasonable Words of Grace. You just now heard, that God's gracious Call is directed to every one of you to come to Christ, as the only Rest, the true Rest: 'Tis directed to these that labour and are heavy laden. Who among you are under a Load of Guilt, under the heavy Load and Guilt of the Curse of a broken Law? Who among you by Nature are under the Wrath of God? Every one of you by Nature are Children of Wrath, and on every unbelieving Soul among you the Wrath of God abides. Are you not labouring in vain, seeking Rest in the Creature, in the World,

World, in the Vanities of your own deviſing? Ye are feeding on Vanities; feeding yourſelves with the Eaſt-Wind; ye are filling your Bellies with Husks. Well, tho' this be your ſad Caſe and Condition, yet the Lord Jeſus is purſuing you with an Offer of Love; he is ſaying to you, If you ask where the Weary find Reſt, I am the only Reſt for your Conſciences; I am the only Reſt for your Souls in Time, in a dying Hour, and when you go out of Time into endleſs Eternity. O come, come unto me. *He that believeth ſhall enter into Reſt.* To be ſure, my Friends, the Lord Jeſus is in earneſt in purſuing you with the kind Offer of Grace. There is not a Soul among you, whatever your Deſignation may be, but he ſays unto you, O come, *Come unto me, all ye that labour and are heavy laden, and I will give you Reſt.* O come, come unto me, and you ſhall not find Reſt but in me; you ſhall not find Reſt but in the Way of coming unto me: *He that believeth enters into Reſt.* You that are deſigned Communicants, and have not come to him, O come unto him; your coming to a Communion-Table will be of little Uſe or Advantage, if you come not unto him. O young Perſons, come unto him; wherefore do you ſpend your Money for that which is not Bread, and your Labour for that which ſatisfieth not? Wherefore do you ſpend the Beginning of your

your Time on Things that will not profit? Wherefore do you give the Prime, Flower and Strength of your Time to Sin, Satan and the World? O, what Profit will ye have in this miserable Labour? O come, come to Jesus: He says, I will give you real Rest, Soul-satisfying and Heart-establishing Rest. *He that believeth enters into Rest.* The Rest of Faith is a sure and infallible Presage of the everlasting Rest in Glory hereafter. O Sirs, you have a good Bargain set before you, Jesus Christ for a Rest. O, I would desire you all, and in his Name call you to come to Christ. He is in earnest; he sets himself before you as the Rest of your Souls; and to the End he may allure you to come unto him this Day, he says, *Fury is not in me. Who would set the Briers and Thorns against me in Battle? I would go thro' them, I would burn them together. Or let him take Hold of my Strength, that he may make Peace with me, and he shall make Peace with me,* Isa. xxvii. 4, 5. *Fury is not in me,* that is, I am a God reconciled; I am a God in Christ; Justice is satisfied, my Wrath is appeased. Why does he say, Fury is not in me? 'Tis because Christ hath satisfied, he hath taken Hold of the Arm of Justice, and hath made Peace. The whole Creation could not make Peace; but the eternal Son of God took Hold of the Arm of Justice, and suffered Wrath; the weighty Blow of the Justice

Juſtice of God came upon him, it lighted upon his very Heart; I ſay, he bore the weighty Blow of avenging Juſtice, and by this Means hath made Peace; he hath made Atonement; God is well pleaſed in him. Therefore I proclaim to you in his Name, Fury is not in him? he is the Lord, the Lord God, merciful and gracious, long-ſuffering and abundant in Goodneſs and Truth. To whom? To you, and to every one of you, to whom this Word of Grace is preached, *Fury is not in him.* O, will not the Love of God, the Grace of God, put you to a holy Bluſh? You have Ground to be grieved for your own Ways. What have they been but perverſe and ſinful? What is thy Name? A Tranſgreſſor from the Womb; miſerable and wretched by Sin art thou. What ſays the Lord? I am well pleaſed with what my Son hath done; I am a God pardoning Iniquity and Sin. O Sirs, you will never have a kindly Sorrow for Sin, unleſs you apprehend the Mercy, the Grace, and Love of God in Chriſt: And, O, when God's Love, Mercy and Grace are ſet before us, ſhould it not fill us with Bluſhing, to remember our perverſe and wicked Ways? The Love of God in Chriſt hath been ſet before you, that you may take a View of, and behold it; and that from the View thereof your hard and obdurate Hearts may be ſoftened. And indeed, Sirs, the hard

Heart

Heart will never be softened, until it be thawed and softened with the warm Love and Grace of a God in Christ. Behold, behold God is pacified; his Anger is turned away; his pardoning Grace is proclaimed thro' an Atonement; that wonderful, that glorious Satisfaction given to the Justice of God. O look unto and behold him; O look upon him whom ye have pierced, and mourn. I present him to you in the Word of the glorious Gospel, and in this Word that hath this Day been preached unto you; that you may look unto him and be saved; that you may look unto him and be healed; that you may look unto him and be enlightned; that you may look unto him and be comforted; that you may look unto him and be strengthned; that you may look unto him and be supported; that you may look unto him and may have all from him; for all the Fulness of Grace and of the Spirit is in him. O, is all brought to your Door; and will you not take this all Fulness out of his Hand?

My dear Friends, the Work of the Day is lost for the most Part, as to you, if your Hearts are not gained and engaged unto him. O Man, Woman, Christ is come near unto you in the Word of Grace that is preached unto you. O, have you higher and more honourable Thoughts of Christ than before? Are your Desires more ardent and

active after him? Is there any opening of your Hearts unto precious *Christ*, who is saying unto you, *Behold, I stand at the Door and knock*, &c. O, is he saying, *Come, come unto me*, and is there no Motion made by you towards him? *Hear, and your Soul shall live; and I will make an everlasting Covenant with you, even the sure Mercies of* David. I bequeath myself, my Purchase, and all my Blessings unto you. To whom does the Lord Jesus bequeath all? 'Tis to the Poor and Needy, the Wretched and Miserable. *Christ* is just a Saviour to poor Sinners, and to none else; he is a Physician to the Sick and Diseased; he seeks no Money or Price in your Hand. Come, as poor unto him; come, as wretched and miserable unto him. There are Multitudes here that have a Warrant to come to *Christ*; and, I dare say, there is not a Soul among you but has *Christ*'s Call to come unto him; I do not say, to a Communion-Table, but unto *Christ* himself. O let your Souls say, *Behold, we come unto thee, for thou art the Lord our God: Truly in vain is Salvation hoped for from the Hills, and from the Multitude of Mountains: Truly in the Lord our God is the Salvation of* Israel. In vain is Help expected from this Airth, and the other Airth; in vain it is looked for from the Creature; in vain it is looked for from the Pleasures and Comforts of Sin, in the Path and Way of Wickedness: In the

Lord

Lord alone is Reſt, true and ſubſtantial Reſt. *Come unto me, all ye that labour and are heavy laden, and I will give you Reſt*, ſays *Chriſt*. O, my dear Friends, is there not a Coming to the Lord Jeſus *Chriſt* among you? Oh! that there were a Moving unto him among you. If this were the Caſe, we might reaſonably hope for a heartſom Communion. O that there were a Sight of your Unbelief, ſaying, I cannot come, draw me. *Chriſt* ſays, *When I am lifted up from the Earth, I will draw all Men unto me*. There is Virtue and Efficacy in our Lord Jeſus to draw you unto him.

You heard another Word of Grace in the Morning, that the State and Condition of all by Nature is a languiſhing Condition. This is the deplorable State and Condition of the Lord's People at this Day. Oh! what Deadneſs and Languiſhing is there among us! O employ the Phyſician, Sirs: The Phyſician is *Chriſt* himſelf; and 'tis his Work only to revive the languiſhing Soul. Our Lord Jeſus is the Reſurrection and the Life; and by the Breath of his Mouth he can make the dead and dry Bones come together, and make Skin and Fleſh enter upon them, and the Spirit of God enter into them, ſo that they ſhall live and ſtand up an exceeding great Army. Verily Deadneſs is the mournful Caſe of all the Churches of *Chriſt* at this Day. We are dead,

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we are wither'd, we are languishing; there is little of the Life of God among Believers; the Life of Faith is low; the Life of Sanctification is low; the Life of Holiness is low; the Life of Tenderness is very low; the Life of a Concern for the Glory of God and the Kingdom of *Christ* is very low. O Sirs, Professors, and even the Lord's own People in our Day, have just lost Sight of the Lord Jesus, for the most Part; he is gone out of our Sight. But where is the Help? just in himself. Hence the Church, in a languishing and withered Condition, spreads out her Case before the Lord, *Wilt thou not revive us again, that thy People may rejoice in thee?* A dead and withered Church, and her withered Members, may look unto him in Hope of a Revival. Why, Sirs, his Name is, The Resurrection and the Life. The Spirit of Life is promised, *Isa.* xxvi. 19. unto the Church, *Thy dead Men shall live, together with my dead Body shall they arise. Awake and sing, ye that dwell in the Dust, for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead.* I take the Import of that Promise to be, the Resurrection of the Spirit with respect to the Life of Grace here, as well as the Life of Glory hereafter. *Christ* is the Fountain of Life. Were you ever so languishing, yea, tho' you be dead in Sins and in Trespasses; tho' you were twice dead, yet there is Life

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in him for you. O look in Faith, look in Hope, for him, in Hope of a Revival. O come and pray for a Revival to his Work in *Scotland*, to his languishing Remnant in *Scotland*. The Lord in his Providence is sending us another Communion; O Sirs, invite his Presence. I beseech you to pray for his Coming among us; for a Revival to his Work among us; for a Revival to the Remnant in this Congregation; a Revival to those in other Congregations that may join with us; a Revival to Ministers that assist us. *Wilt thou not revive us again, that thy People may rejoice in thee?* Oh! *Christ*'s Presence among a People makes a joyful and heartsom Feast. Indeed, when he is away, his Absence makes a very sad Feast. Pray, pray, I say, that he may come to the Congregation of *Perth*. Those that are in Sincerity Joiners in the Work, may the Lord give them a Revival; those that do not join with us, but homologate what hath been done against his Cause and Work in *Perth*, may the Lord forgive them, and let them see their Sin. For my Part, as I have said formerly, I have no Freedom to give them a Token, so long as they are continuing in this Course. How plausible soever the Case of others may be, the People of *Perth* are inexcusable, if they do not take up his standard and Testimony; the Guilt must ly at their

their own Door. I pity them, I pray the Lord may forgive them.

Sirs, we are, in some respects, a witnessing Congregation, and so are those that join with us; yet I am jealous over you with a godly Jealousy; I am afraid of many of you. Look that you be in Christ, that you be rooted and built up in Christ. Making some Profession of Christ will signify nothing, unless ye be in Christ: For this End, look that this Night be a Time of self-searching, and a trying Time, a Night of self-trying: *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.* My dear Friends, look into your Hearts; look to the Lord himself, that he may search you, that he may try you. O be concerned to come to the Lord Jesus, to follow him with the Exhortation given, *Be ashamed and confounded, and never open thy Mouth any more, because of thy Shame, when I am pacified towards thee, for all that thou hast done, saith the Lord God.* Be ashamed and confounded with the Exhortation of a God of Grace. O, shall not his Love allure you? Shall not his Grace allure you to come unto him with your Burdens, personal Burdens, Family Burdens; whatever your Burdens are, come to him; *Come to him all ye that labour and are heavy laden, and he will give you Rest.* Rest with respect to all your Burdens, whether outward

ward or inward; tho' your Burdens should be so heavy, as to have a Load above a Burden, Christ is the resting Place for the Soul; there is Rest, there is Quiet and Peace in him; in fine, there is all in him. I shall not detain you further; I wish the Lord by his Spirit may bring these Words of Grace you have heard to your Remembrance, that you may think upon them, and that, in meditating upon them, they may afford many sweet and pleasant Thoughts to your Souls. *Amen.*

DISCOURSE II. *On the Evening of the Preparation-Day before the Communion*, Sept. 19. 1741.

MY dear Friends, you have heard, that God is near to all that call upon him, to all that call upon him in Truth; it may be encouraging to our Faith, that God comes near as a God in Christ unto us Sinners; having *such a high Priest* over us, *let us draw near unto God with a true Heart, and in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.* Oh! Sirs, let us draw near unto God in Christ. 'Tis in Christ that God comes near unto us, as a God of Love

Love, Grace and Mercy: 'Tis only in Christ we can draw near unto God in Prayer, and go about it in the Faith of his Salvation. O let us draw near with holy Importunity in the Faith of the Lord's coming unto us. O, call upon him with Importunity, that he may shower down Blessings upon us; that he may pity his Heritage in this Corner, with a refreshing and comforting Meal. O, we need it much; for 'tis a withering Day; 'tis a declining Day, a Day of Backsliding from the Lord: 'Tis a Day wherein many of the Lord's People, that have the Root of the Matter in them, are losing their Way, and missing their Path; 'tis a Day wherein the Lord threatens to come out of his Place, to punish the Churches of *Britain* and *Ireland*. O, look to him, call upon him importunately, that he may leave a Blessing behind him. O, my Friends, he is a God within a Cry; he is a God that is near; he is the Hearer of Prayer; we have a high Priest over the House of God, in and thro' whom we are warranted to draw near in full Assurance of Faith. Our Prayers have no more Sincerity in them, but as they have Faith in him; so far in Truth as mix'd in Faith. We call upon him in Truth, when we call upon him in the Faith of the Lord Jesus Christ, as held forth in the Word of Promise, the Word of a pro-

promising God in *Christ Jesus*; and we have Ground for assured Faith in the Promise. O how great, how extensive and how unspeakable is that Fulness that is in Christ, as you heard! He is a Saviour of God's making, a complete Saviour, he is of God *made unto us Wisdom, Righteousness Sanctification, and Redemption.* You have heard much of Christ; but, my Friends, you have heard but very little of him in Comparison of what he is. O, he is a wonderful Saviour; he is a Saviour of God's making, the manifold Wisdom of God. When the Heavens and the Earth were made, 'tis said, *in Wisdom hast thou made them all,* Psal. civ. 24. But when the holy Ghost speaks of our Salvation, the *manifold Wisdom of God* is made Mention of. O what Wisdom is there in this Work, innumerable Plies of Wisdom and Contrivance (so to speak) are opened up in this wonderful Work of God. *Christ* is a Saviour of God's making; of his matchless, infinite and incomparable Love. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.* When the Spirit of God speaks of this Love, as venting itself in the Ordination and Making of *Christ* the Saviour, there is a Height and Depth, a Breadth, and Length, in Scripture, ascribed to it. This Love hath a Height and

Depth that cannot be fathomed, and a Breadth and Length that cannot be measured. *That we may know the Breadth and Length, the Height and Depth of the Love of Christ that passeth Knowledge. Christ* is a wonderful Saviour, a glorious Saviour; and he is just made for Sinners, and he is every Way meet for Sinners. We are not bid go help ourselves, but God makes use of a Saviour that is ready to our Hand; he is spread before us in the Gospel-Dispensation for Salvation to Men, for Salvation to *Jews* and *Gentiles*, for Salvation to *Britain* and *Ireland*, for Salvation to bond and free, for Salvation to the Ends of the Earth, for Salvation to you. To you is a Saviour sent; to you is the Word of this Salvation sent; unto you *Christ* is given in the Word of Revelation; to you *Christ* is given in the Gospel Offer and Promise; to you *Christ* is just a Saviour appointed of God to save you. *Christ* puts none of you away; he makes open Doors that you may come in unto him, and be saved. You have a Prospect of coming to the Lord's Table; O, before you come to a Communion-Table, come first to *Christ*, and then come to the Lord's Table. His Name is Jesus a Saviour. *You have destroyed yourselves, but in him is your Help* to be found. *Tho' ye have lien among the Pots, yet shall ye be as the Wings of a Dove covered with Silver, and her Feathers*

Feathers with yellow Gold. O Sirs, the Love of God, the Grace of God in *Christ*, how rich is it; he does not object your Guiltineſs, your Filthineſs; he does not object your Folly, your Ignorance; he does not object your Impotency and Weakneſs. Nay, Are you Fools? *Christ* is made of God unto you Wiſdom? Are you guilty? Here is a Righteouſneſs to make you appear with Hope and Confidence before God. Are you filthy? *Christ* is made Sanctification to you. Are you in Bondage to Sin? in Bondage to the Luſts and Plagues of your own Heart? God is made unto you Redemption. O, you have all in him. Do you want Faith? 'tis in him. If the Darkneſs and Blindneſs of thy Mind, if the Obduration and Hardneſs of thy Heart, is thy Plague; Redemption from them is in him. *Christ* is made all. Glory to God that all our Help is in *Christ*. Is *Christ* made of God all unto you? and will you ſlight and reject him? will you diſpiſe his Love and contemn his Grace? My dear Friends, ought not this Night to be a Night of the Uſe-making of *Christ* by you, and improving him, as he is the Sent of God, the Ordinance of God, for Wiſdom, Righteouſneſs, Sanctification and Redemption. What ſay you? I cannot make Uſe him; I cannot improve him. O Sirs, *he gives Power to the Weak, and to them that have*

have no Might he increaseth Strength. Do you want Faith? He has the Spirit of Faith to give; and besides, the Promise of Faith is given. O, put your unbelieving Hearts, your filthy Hearts, your plaguy and diseased Hearts into his Hand. *Christ* is made of God a Physician to you; *Christ* is made All for you and to you.

DISCOURSE III. *At the Service of the first Table.*

MY dear Friends, we have now consecrated the Bread and Wine, and set them apart to be the Memorials of the Death of the Lord Jesus Christ; the Sign and Symbol of his broken Body and shed Blood. Ye that have come unto, and are now set down at the Lord's Table, O, are ye espoused unto *Christ? Christ* makes his Bride and Spouse very welcome. He says, *Eat, O Friends; drink, yea, drink abundantly, O Beloved.* There is enough in me. In me there is all Wisdom, all Righteousness, all Redemption. O come, come; *the Meek shall eat, and shall be satisfied.* Eat, Sirs, eat, and be satisfied, and let your Souls delight themselves in Fatness. *In that same Night,* &c. My dear Friends, *Christ* says, *This is my Body which is broken for you.* You have

have a broken *Christ* among your Hands; he gives himself as broken unto you. He was broken that he might be Food for you; he is a rare Husband; he gave his Flesh and his Blood as Food for his Spouse. *In like Manner also after Supper he took the Cup*, &c.

My dear Friends, Communicants, a whole *Christ* was presented unto you in the Word, particularly yesterday, as the Ordinance of God, for Wisdom, Righteousness, Sanctification and Redemption. Now, a whole *Christ* is presented unto you in the Sacrament of the Supper; *Christ* for Wisdom, for Righteousness, *&c.* O Sirs, I say, *Christ* is presented unto you; he gives himself unto you, and he bids you take the Seal of it. Are your Souls saying, *Ishi*, my Husband? *One shall say, I am the Lord's.* O, are your Souls saying, I am the Lord's? What are you doing, Communicants? O, subscribe with the Hand of Faith unto the Lord. A Day of believing is the Day of *Christ's* Espousals unto the Sinner; 'tis the Day of the Gladness of his Heart. O welcome then to come to him; O come, come. Oh! that your Souls may say, A Bargain be it; I am thine, O Lord, and thou art mine. Is thy Soul saying so? When *Christ* says, I am thy Salvation, I am thy God; let thy Soul say, The Lord is my God. Say *Amen* to the Revelation of the Word of Promise

that

that is given unto you. My dear Friends, *Christ*, a full *Christ*, and all the Fulneſs that is in him, is ſet before you: O, believe on him, and ſo make his Fulneſs all your own; O, make it all your own this Day in the Way of believing. Spread out your Caſe, whatever it is, before him; and if you do ſo in the Way of a firm Faith in him, I can aſſure you he will rectify all that is amiſs in it, and anſwer it to your Joy and Comfort. Put your Hearts into the Lord's Hand. What hinders you to do it? Want you Faith? The Spirit of Faith is with him, and is ſent by him into the Hearts of thoſe that he makes the Objects of his ſpecial Love and Pity. Well then, look to him for it; he is the Author and Finiſher of Faith; and he is the Giver of Faith. O then put all in his Hand: Put the ill Heart in his Hand: Put the wavering and unfixed Heart in his Hand, to hold: Put the polluted and filthy Heart in his Hand, that he may waſh and cleanſe it: Put the Heart that is at Enmity with God in his Hand, that he may fill it with the contrary Principle of Love and Affection: Put the earthly and carnal Affections, that, inſtead of mounting up to Heaven, are ſtaked down to and are brooding on the Earth and ſenſual Gratifications, in his Hand, that he may ſpiritualize them, and refine them: In ſhort, Sirs, whatever is your Caſe, put

it

it into the Lord's Hand in the Way of Faith: For this is the faireſt and readieſt way to be delivered from all Evil, and to obtain all Good. Nay, it is the only Way; and if you ſeek to mend your Caſe any other Way, you'll but mar it, and render it ſtill worſe. O, my dear Friends, put up a Prayer for a Revival to your own Souls, to the Churches, to the Lord's ſcattered and oppreſſed Heritage thro' the Land; to the Lord's Witneſſes, that would deſire thro' Grace to teſtify for him and his Truths, in this Day *of Perplexity and treading down.* And O, Sirs, pray for us in this Place and Congregation, that we may get a Reviving, and may be helped to Singleneſs, and Steadineſs, and Humility, in cleaving to the Lord, amidſt all the Oppoſition we have met with. O, cry to the Lord, for a Revival to decayed Godlineſs and Religion, that it may yet ſhine forth in the Lives and Converſations of Chriſtians.

My dear Friends, Communicants, you have been now at the Lord's Table; when you go from it, you have Need to go from it watching and praying *that you enter not into Temptation.* You have many Temptations to encounter, many Enemies to grapple with, and your Strength is ſmall; but, O look to *Chriſt*, Sirs; there is Strength and Ability enough in him for you, whatever your Difficulties may be. Go to Jeſus, depend

pend on him, living by the Faith of him. *Watch, I pray, that you enter not into Temptation.* Now, Communicants, go from the Lord's Table, leaning and depending on the Lord Jesus Christ, and may his Grace and Spirit be with you.

DISCOURSE IV. *At the Conclusion of the Solemn Work on the Thanksgiving-Day,* Sept. 21. 1741.

MY dear Friends, I shall not detain you long, but only give me Leave to drop a few Things to you.

I cannot but reflect upon it with Thankfulness, (and O that in Sincerity I could do it) that we have had another Communion in this Place, seeing it is long since we had one before. 'Tis the Lord that hath given us this solemn Occasion; and it deserves to be the more noticed, that it hath been given in the Midst of great Provocation on the Part of this Place. It is but a few Weeks since a Scene of Wickedness was in the Place, dishonouring the declarative Glory of God. Every one of us, whether we were actively concerned or not, have Need to mourn on the Account of it; yea, both you and I have great Reason to be mourning, that we have not mourned as we should, for

for the Sin of the Place. God hath certainly a Controversy against it; our Iniquities testify against us. Confusions have been in the Place, and that not without much Guilt. The Lord hath been greatly dishonoured by the open and daring Violence done against the Testimony lifted up for his Cause and Truth, by the *cival Rulers* and *Magistrates* of this Place; and the greatest Part of the Inhabitants have materially and practically homologated and justified the same, by their daily Conjunction with the other Congregation, and by the sinful Contempt and Disregard they have shewn unto the solemn Work that has been gone about among us, and so encrease the Provocation. When we reflect upon our several Iniquities, we may wonder that the Lord does not consume us, and pour out unmixed Judgments upon us. Our Iniquities testify against us; and we are so far concerned in them, in as far as every one of us are not mourning before the Lord, for the Dishonours and Indignities done unto him. Professors for their Levity and Lightness of Spirit; Professors for their untender and unsuitable Walking, *&c.* A View of these Things, and many others that might be named, made me tremble to look towards the solemn Work; but my Encouragement was, to look to the old Plea, and which will be a new Plea until the End of Time.

O Lord, *though our Iniquities teſtify againſt us, do thou it for thy Name's ſake*, Jer. xiv. 7. Some View of his doing for his *Name's ſake* made me look towards the Work; and I hope the Lord hath done for his *Name's ſake*; he hath prevented for his *Name's ſake*; he hath carried on the Work, and hath this Day remarkably concluded it for his *Name's ſake*.

My Friends, upon this Occaſion the Lord Jeſus hath been repreſented to you in his moſt beautiful and illuſtrious Characters. He was repreſented on the Faſt-Day, as the Reſurrection and the Life, from theſe Words in *Pſal.* lxxxv. 6. *Wilt thou not revive us again, that thy People may rejoice in thee?* I hope the Lord hath given a Reviving to his People. We were next directed, from that Text in *Ezek.* xvi. 63. *That thou mayeſt remember and be confounded, and never open thy Mouth any more, becauſe of thy Shame, when I am pacified towards thee for all that thou haſt done, ſaith the Lord God.* The Lord Chriſt was repreſented as the Reſt of the weary and heavy laden, from theſe Words, *Matth.* xi. 28. *Come unto me, all ye that labour and are heavy laden, and I will give you Reſt.* Souls find Reſt in him; he is the only reſting Place. *Chriſt* is the only Reſt for the Souls of weary and heavy laden Sinners. We have all wearied ourſelves in the Greatneſs of our Way; we have ſpent our Labour for

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that which doth not profit. What is the Reſt? 'Tis *Chriſt* himſelf. They that turn unto him ſhall find Reſt and Refreſhment, Soul-Quiet and Soul-Satisfaction in him, true and real Peace in him.

The Lord Chriſt hath been repreſented as coming nigh unto us in the Communications of his Spirit and Grace, *&c.* from theſe Words, *The Lord is nigh unto all them that call upon him, to all that call upon him in Truth*, Pſal. cxlv. 18. He hath been repreſented as nigh to them; nigh, nigh by the Comunications of his Grace and Spirit, nigh by his gracious Preſence. Prayer in Faith hath been pointed out to us as the Mean for obtaining the gracious Preſence of God, and the ſpecial Communications of his Grace. Again *Chriſt* hath been repreſented unto us, as *All* for the poor, needy and wretched Sinner; *All* for Wiſdom, Righteouſneſs, Sanctification and Redemption unto us, from theſe Words, *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption*, 1 Cor. i. 30. And indeed in him only we have all; in him we are complete. He hath been repreſented unto us under the Character of a *Bridegroom*, and likeways under the Character of a Phyſician, for healing ſick and diſeaſed Men and Women. We are all diſeaſed in our Apoſtacy, and this whole Earth,

Earth, Sirs, is a ſickly Hoſpital of ſickly dying Men and Women. We are under a very deſperate and dangerous Diſeaſe, but it is not hopeleſs. It verily would have been hopeleſs, if the Son of God had not come nigh unto us under the Character of a Phyſician, and in the Diſpenſation of the Word he comes under this Character amongſt us. The Lord Chriſt hath been likeways ſet before you, as the *Father's beloved One*, in whom he is well-pleaſed. And the Work hath been concluded by *Chriſt's* being repreſented to us, as the great I AM, the glorious I AM. And this Name and Title that doth appertain unto him, bears a Relation to every State and Condition that we may poſſibly be in. O what Condition are you in, Sirs? I AM is Light to the Dark; I AM is Life to the Dead; I AM is Sight for the Blind; I AM is Righteouſneſs for the Guilty; I AM is Wiſdom for the Fooliſh and Simple; I AM is Redemption for them that are in Miſery and Captivity: O who can tell what is in this wonderful I AM! He is juſt All and in all! All for all our Miſeries; All for all our Wants; All for all our Neceſſities; and it muſt be ſo; He is his Father's well-beloved Son, in whom he is well pleaſed.

My dear Friends, yeſterday you were invited to be eſpouſed unto the Lord Chriſt; Now, when we are about to depart, may I ask

I ask you, have you taken this bleſſed and glorious Bridegroom? What have you ſaid to his Propoſals? God is well-pleaſed with you, if ye are alſo well-pleaſed with the Perſon of the Bridegroom. O, what think you of his Perſon? Is he fairer unto you than the Sons of Men? Is he altogether lovely in your Eyes? Do you eſteem him to be more glorious and excellent than the Mountains of Prey? O, what think ye of *Chriſt*, Communicants? O, what think ye of him? Is your Eſteem of *Chriſt* more after your approaching to the Communion than before? If you have got Good at the Communion, if *Chriſt* was precious, he will be more precious than before. If that be the Caſe with you, Sin will be more hateful to you, or at leaſt it will grieve you that Sin is not more hateful and abominable to you; and if this be the Caſe, you have been grieved that *Chriſt* is not more precious to you. If you have received any Benefit, by going to a Communion-Table, you have been pleaſed with *Chriſt*, becauſe God is glorified on the Earth by him. When Faith acts clearly and diſtinctly, like itſelf, 'tis juſt well-pleaſed, becauſe God is glorified in him; becauſe a Rent of Glory is paid to him with Intereſt. By the Entrance of Sin into the World, the declarative Glory of God was darkned and obſcured. The Lord Jeſus Chriſt appeared upon our Earth,

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to pay the Rent of declarative Glory to God; the Rent of Duty and Obedience unto the Law of God; the Rent of Sufferings that became due upon the Account of the Breach that was made upon that holy and righteous Law. The Lord Jesus Christ glorified his Father upon the Earth. My Friends, if ye are espoused unto the Son of God, ye are well-pleased that a Rent is paid to the Lord by *Emmanuel* with Advantage, by a God in Man's Nature; that the Debt of Sufferings, that became due by the Breach of the first Covenant, is also paid by the Son of God; that God is glorified in him; that a Rent is given unto the Glory of God upon the Earth; and that, in this Respect, *Truth springs out of the Earth, and Righteousness looketh down from Heaven.* O, what think ye of God's Way of saving Sinners in and thro' his incarnate Son? If ye are espoused to *Christ*, ye are pleased with this Way, that the Rent and Revenue due to the Glory of God is paid in an ample and full Manner: And indeed more Glory is given to God this Way, than if Man had continued in a State of Obedience; yea, by this Way God is more glorified than by the Obedience given by all the Angels that continued in their first Estate. Obedience was given by *Emmanuel* himself; therefore ye are well-pleased with the Bridegroom; I say, ye are pleased, because

cauſe God is glorified in and by him; becauſe the declarative Glory of God is diſplayed by his eternal Son *Emmanuel*, God with us.

My dear Friends, if ye have got any Views of the bleſſed Bridegroom; O bleſs the Lord for it; O give Thanks for theſe matchleſs Eſpouſals. O wonder at the Grace of God, that the Son of God ſhould ſtoop to be eſpouſed to any of *Adam*'s Family; that he ſhould ſtoop, as it were, to take them into his Boſom. *O, herein is Love; not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins.* O let us ſay, *Unto him that loved us, and waſhed us from our Sins in his own Blood, and hath made us Kings and Prieſts unto God and his Father; to him be Glory and Dominion for ever and ever, Amen!* Are you eſpouſed to this bleſſed Bridegroom? Then rejoice in your Husband: Theſe Words following are wonderful Words, *As the Bridegroom rejoiceth over the Bride, ſo ſhall thy God rejoice over thee*, Iſa. lxii. 5. Rejoice in him. Why? He is the wonderful I AM. Rejoice in what he hath done: Cleave to your matchleſs Bridegroom. The Glory of your Strength is in him, unſearchable Riches are in him; you may make Uſe of them, and make them all your own. You ought to be living on him for all, as to the Supplying your

your Wants of whatever Kind they are. Be chaſte and faithful to your unparalleled Bridegroom. Be concerned for his declarative Glory. Be tender of wounding your Bridegroom; be tender as to any Thing that concerns him. Alas! in this Day wherein we live there is little of tender Exerciſe; little of a tender Conſcience; little of a tender Concern for his Glory and Honour. *Chriſt* hath been wounded in his Truths, wounded in his Offices of Prophet, Prieſt and King: His Authority hath been trampled under Foot as King of *Zion*, even by thoſe that have many Times profeſſed a mighty Regard to his kingly Office. O, is the Lord *Chriſt* wounded? Would ye be faithful to the Bridegroom? then you will be concerned for the Wounds and Diſhonours given him: He is the great King *Solomon*; he is King of Kings, and Lord of Lords. And let Men think of it what they will, *Chriſt* is jealous of the Royalties of his own Houſe, the Order and Government of his own Houſe. This is not a light and ſmall Matter; 'tis not a Matter wherein Men may come and go upon, and cut and carve as they pleaſe, (as we uſe to ſay.) The Father hath appointed him King over *Zion*, the Hill of his Holineſs: He is crowned by his Father in his eternal Deſignation; he is crowned by his Mother alſo, by confeſſing *Chriſt* by what he is, both

both in his Person and Offices. O, my Friends, will ye put the Crown on *Christ*'s Head before you go. The Man that believes, he gives Glory to God; he puts the Crown on *Christ*'s Head by believing, and so glorifies God that appointed his eternal Son to be the Redeemer, in whom his Wisdom, Love and Grace are gloriously manifested. Believing is a giving Credit to the Faithfulness of God revealed in the Word of Promise, and plighted unto us therein. O give Glory to the Wisdom of God in him; to the Love of God in him; to the Faithfulness of God in him. Put the Crown on *Christ*'s Head, by a cordial Subjection unto him. O Sirs, submit yourselves unto him. O *kiss the Son* (as you were exhorted already this Day) *lest he be angry, and ye perish from the Way: When his Wrath is kindled but a little, blessed are all they that put their Trust in him.* O that this whole Congregation may kiss the Son! O that these Lands of *Britain* and *Ireland* may kiss the Son. There hath been a Kissing of the Son in *Scotland*, when they lifted up their Hands to swear Allegiance to him as King of *Zion*; when they swore to maintain the Doctrine, Worship, Government and Discipline of his House. But alas! Sirs, *Scotland* hath played the Harlot. As covenanting Days were Days wherein Persons of all Sorts thro' the Land profes-

ſed outward viſible Subjection unto the Lord *Chriſt*, ſo they were Days wherein the Lord Chriſt was crowned. But *Scotland* hath played the Harlot; ſhe hath departed from God. But verily, my dear Friends, Providence ſeems to be big with ſome ſtrange and remarkable Things. Any that are cloſe Obſervers of Providence, may ſee many ſtrange Events caſting up. What the Birth may be the Lord only knows: But ſurely this will be the Iſſue, it will be for building up *Zion*. Providence ſhall iſſue in the Accompliſhment of the Promiſe, and the Promiſe ſtands in him. *The Crown ſhall flouriſh upon his Head*, as you were ſinging. *Men ſhall be bleſſed in him, and all Nations ſhall call him bleſſed. His Enemies*, ſaith the Lord, *will I clothe with Shame, but upon him ſhall his Crown flouriſh*. In the mean Time, Sirs, under all the ſtrange Providences that are in our Day, let us look to our Duty. Our Duty is to keep by the Lamb, and to pitch our Tents where he ſets up his Standard. Cleave to him, the Day is dark and cloudy; but, in the mean Time, I do not think the Day is ſo dark as we make it. The Lord hath been riding Marches; (I do not know if there be any of the Profeſſors of this Town here that do not ordinarily hear us) I ſay, the Lord hath been riding Marches between us and them, and thro'

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the Land. The Lord hath been taking ſtrange and ſurpriſing Steps from the Year 1733. to this Day. The Lord thereby is awakening and rouzing us up, more than we are thinking of. God's Way is like himſelf. O let us look to the Lord Jeſus our Leader; let us ſet up our Standards where his Standard ſtands. And indeed, my Friends, 'tis no Difficulty to know where *Chriſt*'s Standard ſtands. We are not for any new Confeſſion or Standard, but *Scotland*'s covenanted Standard; and where you ſee the covenanted Order of the Kirk of *Scotland*, I am not afraid to ſay, there you may ſee *Chriſt*'s Standard. Therefore take Heed you do not turn your Back upon it. I do not ſay, you muſt approve of every Step we we take; no, but cleave to the covenanted Order and Government of the covenanted Kirk of *Scotland*, in Oppoſition unto a Courſe of Defection from the ſame. This is no new Standard, but the covenanted Standard our worthy Reformers in this Land have ſet before us, to follow. But, O my Friends, keep *Chriſt* in your Eye; look to him as your Leader. Be concerned for the Injuries, Indignities and Diſhonours done unto him; and wherein any of your Chriſtian Friends and Acquaintances have loſt their Way, be not bitter againſt them, but pray for them, and ſtudy Meekneſs. If you follow Jeſus, remember he hath ſaid, *I am*

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meek and lowly. O, if you and I could adorn the Doctrine of God our Saviour, in all Things, by our holy Profession. O Sirs, what an excellent Master is *Christ*, and what ill Servants are we, that he bears with the bad Tempers and Humours of his People, that when they would fain mint at serving him, do but dishonour him. But whatever the Faults and Failings of Professors may be, *Christ* is still the same; the Way to him is still the same; his Cause is still the same; his Work is still the same, his Love is always the same; his Grace is always the same. *I am the Lord, I change not, therefore ye the Sons of* Jacob *are not consumed.* He rests in his Love. O Sirs, give Glory to him by cleaving unto him. All and every one of us, who have been at a Communion-Table, have expresly said, in his Name, that we would cleave unto him. Therefore, O be concerned to glorify God in the whole Tenor of your Walk and Conversation: Adorn the Doctrine of God our Saviour in all Things. O let our Conversation be in Heaven, and only such as becometh the Gospel. *Walk* watchfully, tenderly and *circumspectly, not as Fools, but as wise, redeeming the Time because the Days are evil.* And seeing, my Friends, you live in very perilous and ill Days, you have great Need to listen to this Exhortation, *Walk circumspectly, not as Fools,* &c. O,

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be concerned to glorify our Lord in every Step of your Converſation. Remember ye are profeſſing Witneſſes for Chriſt; and if ye deſire not to be ſingle Witneſſes for him, I wiſh ye had not come to his Table in this Houſe. But may I hope, that ye deſire to witneſs for him ſingly, honeſtly, and conſtantly; and that ye deſire to be rooted, and have your Standing in him. Until ye be rooted in Chriſt, ye will never be ſingle Witneſſes for him. *As ye* have therefore *received the Lord Jeſus Chriſt* (outwardly) *ſo walk ye in him, rooted and built up in him, and ſtabliſhed in the Faith.* Live upon the Lord Jeſus, our bleſſed Bridegroom, in whom ye are complete; in whom ye have *All*, and want Nothing. O live above the World. *Love not the World* immoderately; *for if any Man love the World, the Love of the Father is not in him.* Live above the World, and keep but a looſe Grip of it. For if the Lord let looſe a *French* and *Spaniſh* Sword among us, the World and you may be ſoon parted; and remember, that tho' this ſhould not be, yet Death will part you and it from one another. It was a prevailing Evil in the Apoſtle *Paul*'s Days, and is in our own, that *all Men ſeek their own Things, and not the Things of Chriſt.* O Sirs, ſeek the Advancement of the Honour and Glory of Chriſt; O ſeek to have Grace in your Hearts, that you may do every Thing to his Honour.

Again, my dear Friends, let it be your Concern, that he may be crowned in poor *Scotland*; and that he may be crowned in this City, that we may ſee *his Power and his Glory, as they have been ſeen in his Sanctuary.* O cry to him for a Reviving. I deſire to bleſs the Lord, for any Pity he hath ſhewn at this Time. 'Tis our Plea, that

that he would do for his *Name's sake. O do for thy Name's sake.*

You that are young Communicants, and never were at a Communion-Table before, O, my dear young Ones, be concerned to cleave unto and abide by Christ. It was with Fear I gave some of you Tokens; but I would desire to rejoice to see you coming unto Christ. O, have you given your Hearts Consent unto the Offers of Christ? Would ye desire that he should give you the Spirit of Faith to enable you to believe? If so, 'tis an Evidence that the Spirit of Christ hath been at Work with your Hearts, and he will not leave you; for he that hath begun the good Work of Grace in you, will perfect it unto the Day of Jesus. O be on your Guard. *Watch and pray that ye enter not into Temptation.* Be concerned to have the Spirit of Christ in your Hearts. You have now given up your Names unto Christ by Profession, and said, *I am thine, and thou art mine.* That was the Language of your Profession at the Lord's Table. Say this Day, and every Day, Thou art mine. *One shall say, I am the Lord's.* What is Faith? 'Tis a poor Soul's saying, *I am the Lord's*; 'tis subscribing with the Heart and Hand to the Lord. O Sirs, where will you do better? You will make a poor Bargain of it, if you do not make him your Husband. Will you go away from this Communion without him? Then it will be the Day of the Sadness of his Heart. As a Day of believing is the Day of the Gladness of his Heart, when he is neglected and despised, 'tis the Day of the Sadness of his Heart. O, will you make his Heart glad and joyful, by accepting him and resting upon him for Salvation, as he is offered in the Gospel.

Gospel. *Thou shalt call me, my Father, and shalt not turn away from me.*

Sirs, we must part; our Communion must have an End; but in a little Time all the Lord's People will be gathered together to a Communion that will never have an End. We cannot tell if ever we shall see another Communion; but our Lord Jesus Christ will come again; we have got the Seal and Pledge of it, that when he comes again, we shall have a joyful Meeting; and he has told us, that he will see us again, and then our Hearts shall rejoice, and our Joy shall no Man take from us.

My dear Friends, hasten to the Coming of the Lord Jesus. *The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come. And whosoever will, let him take the Water of Life freely.* Christ says, *Behold, I come quickly.* And let our Souls say, *Amen, Amen*; even so, come, Lord Jesus. In the mean Time, O wait upon him, and follow him closely.

May the Lord keep up for ever upon the Imagination of the Thoughts of your Hearts, what you have been doing, what you have been hearing, and what you have been seeing.

Those that are in Darkness, may the Lord himself shine upon them; may the Lord strengthen the weak Hands, and confirm the feeble Knees; may the Lord bless the Communicants of *Perth*; may the Lord keep them from the Evil of the World. Lord keep the Communicants from other Parts; may the Lord bless the Ministers of the *Associate Presbytery* in their Flocks and Families; may the Lord bless his weary and oppressed Heritage thro' the Land. O may the Gathering of the People be unto our

Shiloh.

Shiloh. O that the Redeemer's Standard may be lifted up; O that his Enſign may be diſplay'd; O that his Name may be glorified and ſet on high. O Lord, take away the former Guilt of *Perth*, and all our preſent Guilt. *Though our Iniquities teſtify againſt us, yet do thou it for thy Name's ſake.* Take away the Guilt of the *Rulers* of *Perth*; take away the Guilt of the *Profeſſors* of *Perth.* Lord make the *Miniſter* and People in the other Congregation ſee their Sin. May the Outcaſts be gathered unto our Redeemer, and may thou build up thy *Jeruſalem*, and eſtabliſh her for ever. Oh! Lord, revive thy Work in the Midſt of the Years, and grant we may all come unto thee as the Lord our God. Oh! come back to *Scotland*, and leave us not altogether, tho' we have in a great Meaſure left thee: O may the Redeemer's Crown flouriſh. Many Attempts have been made againſt his Royalties and Dignities in *Scotland.* O that he may appear in his Majeſty and Glory. O that the Daughters of *Zion* may *go forth and behold King* Solomon *with the Crown wherewith his Mother crowned him*, &c. May the People of *Perth* behold him with Admiration and Wonder; may they behold him with his Crown on his glorious Head; may his royal Power be exerted amongſt them, and let there be a mighty flocking of them unto him. May the Lord bleſs the whole Aſſembly for ever and ever, and be their God and Guide even unto Death. Carry them all ſafely home to their reſpective Abodes, with a lively Senſe of thy Grace and Goodneſs upon their Souls. Hear, O God, and accept in our Lord Jeſus. To whom be Glory and Praiſe for ever and ever. *Amen.*

F I N I S.